



# The Temple Artisan

MAY, 1917

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Mysticism and Social Science

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# THE TEMPLE

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**P**RIMARILY, The Temple is a cosmic organic centre, the constituent parts of which are the units of collective humanity.

Coincident with the original impulse, the first emanation from the Central Spiritual Sun—the Universal Heart—came into manifestation, the Father-Mother-Son, the triangular corner stone of The Temple, upon which is rising, age by age, a geometrically perfect edifice. The cap stones to the pillars of the porch, and the outer walls are now being laid, preliminary to the work of the roof-builders—the humanity of the sixth great root-race.

The place of each stone is determined by the law of selection, and the same law determines the different Degrees and Orders which lead to and from the great Stone of Sacrifice which rests upon the pavement of the Central Square.

The development of outer conditions, planes and personalities must keep pace with and correspond to the development of the interior man, or evolutionary force would be diverted from its proper channels.

When the Craftsman or Apprentice to any Degree has finished his term of service, and has mastered all the details of the work, he is “recognized” by the Master Builder, and raised to a higher Degree, although he may never be conscious of the presence of that Master, until his apprenticeship is completed, and he in turn becomes a Master of a lower Degree.

The organization of The Temple, the members of which belong by evolutionary right to a certain Degree of Cosmic Life, which Degree is subdivided into seven Orders, is the continuation and expansion of the work of the Masters revived in this country a quarter of a century ago by certain chelas or disciples.

To the efforts of the Masters is due the impulse which has caused the great advance in scientific, philosophical and social endeavor; for they are the guardians of Ancient Wisdom and Knowledge, in which lies the root of all progress; and the work of The Temple is to cultivate and embody the highest principles of all such endeavor in one stupendous living organic whole.

It is a common belief that the fires on the altars of the Ancient Temples have been permitted to die out: but “those who know” say this is not true; that they are but hidden from the view of the masses, awaiting the time when the veil of ignorance and corruption hanging before the hearts of the humanity of this transitory period, shall be rent asunder, and the light of the ages become manifest to all. The time is comparatively close at hand when the doors of “The Temple of the Mysteries” shall once more swing outward. The Site of that once wonderful structure has been rediscovered, and when the Lord, the Saviour, the Elder Brother of the human race once more reappears to claim his own, He will find a place prepared for him by those who, having heard this call, “Come over and help us,” have faithfully responded, and have taken up their share of the burden of responsibility. Are you of that number?

Address THE TEMPLE, Halcyon, California.



# The Temple Artisan

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MAY, 1917

No. 12

Behold, I give



unto thee a key.

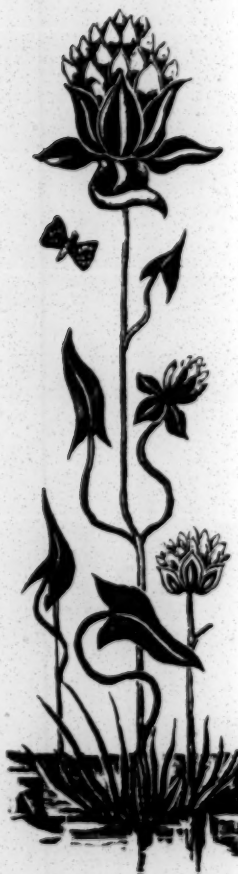
## THY JEWEL CASKET.

Place within thy jewel casket all the gems which thou hast gathered through the yearly cycle past, the gems of rich experience, good or ill, and then return the casket to its hiding place within thine heart where only may the gems be safe which thou hast found throughout this earthly round.

When comes the New Year of the Soul, thy Lord will call for them that He may set them in a Crown to mark thy victory over thy great enemy—thyself.

Pearls or Rubies, Jade or Hyacinth—Light or Shadow, Pain or Pleasure, the cutting of each one hath cost thee dear; so guard them with all care. The loss of even one would leave a vacant place within the Crown;—yet, leave out one, the rarest, purest gem of all, the indestructible, the sacred JEWEL OF COMPASSION. Place that one upon thy breast this day and it will brighter shine each passing hour. Thy Lord Himself will pluck it from thy breast and set it in the center of thy Crown upon the day which marks the crowning of His Own.

If thou hast lost, or never found that gem, the empty place—thy mark of shame—will set thee far apart when comes that hour.



## THEOGENESIS.

Commentaries on the Nine New Stanzas of Dzyan, given by the Master Morya to the Temple of the People for the New Humanity.

**Stanza VI. Sloka I (Continued)**

It is interesting to consider the microcosmic aspect as well as the macrocosmic aspect of such events as are foreshadowed in the stanzas under consideration. The solar plexus of man corresponds to the macrocosmic equatorial zone, the heart center of the solar system. The heart corresponds to the sun, and the head to the earth. If man is to fit himself for existence in a high spiritual state, the heart, the seat of spiritual will, corresponding to the axis of the earth, having set in action the forces of the solar plexus—the heat zone, must direct those forces to the head wherein lies the pineal gland which corresponds to the spiritual will, but wherein also resides the directing power of Manas; and the latter causes the freeing of man from his bondage to matter by breaking up the qualities which have bound him in chains—physical incarnation—the ice and snow of the polar regions—mental limitations, thus making it possible for the new land (Mount Meru)—the Spiritual Self, to develop as a result of the combined forces of the heart and the pineal gland.

The Sanscrit word, “Maya,” and its English equivalent, “illusion,” convey the same idea, although there is some chance for controversy between scholars as to the right application of either word when it is used to designate any phase of the physical plane, as is frequently done by students of Occultism. Maya is only illusion in the sense that all matter is impermanent, in that God or Spirit alone is real. All else is illusion from that standpoint, for all else is temporal—subject to time and space.

As used in the sloka, Maya’s sons would be the first sub-race of the Sixth Root Race, for all the slokas of the sixth Stanza evidently refer to the coming of the Sixth Race, some of the progenitors of which are even now upon the earth. We are inclined to believe the foregoing true, from the facts that the greater part of the earth at the north pole is even now in the frozen condition mentioned, and that the slokas of the sixth Stanza coincide with so many of the prophecies made by the Masters and the old prophets, in relation to the present time.

“The newly clothed Sparks” are “the lesser lives” of a later generation, now clothed or embodied in substance of lower vibration, the fire and earth elementals of primordial substance,—the fundamental substance in and of which all forms of nature are created.



The "dreams" of Maya's sons are such desires and ambitions as have developed as a result of experience gained in previous manifestations on interior planes, which there had previously been no possibility of gratifying, but which may now be fulfilled in the later age. For with the passing of many ages and the development of finer senses as a result of the first fluttering of desire unconnected with interior experience, the stress and strain and conflict with the forces of nature awaken a sleeping desire for more power, and a consciousness of something greater than anything Maya's sons had previously known, something to which they would be no longer subservient.—Such desires and longing would open the way for the influx of a divine force which eventually would place them in a higher order of life.

Humanity as a rule is now in exactly such a transitional state of development. Everything in exterior life today is, consciously or the reverse, in a condition comparable to longing, a state of stress and strain, and of consequent conflict. The forces of nature have been called into requisition by man to a remarkable degree. Matter itself is in the throes of parturition pains. Intuitively we grasp the fact that tremendous changes are taking place in all fields of life, and that through these changes, through the fire and blood and the acid of present experiences, humanity will evolve the rudiments of that sense which in a later cycle of the present great Root Race will relate the human to the Divine to a far greater degree than has ever been the case in any age of this planet.

No mere human imagination can picture the changes which the development of the Sixth sense will bring to the human race. The scales which have covered the eyes of humanity through the past ages will fall from those eyes. The uncertainty which now drives many to desperation will be replaced with certainty. Man will *know* what he now only surmises, at the best, of the great mysteries of life.

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### MEDITATION vs. RÉVERIE.

In a very enthusiastic eulogy on James Allen, written by Monro Carruthers, occurs the following quotation from Mr. Allen's book, "The Master of Destiny," relating to Meditation, which is well worth the deep consideration of every student of occultism.

"James Allen shows that there are certain signs by which one can know whether he is engaging in Reverie or in Meditation. The indications of Reveries are these, a desire to avoid exertion, a desire to experience the pleasure of dreaming, an increasing distaste for

one's worldly duties, a desire to shirk one's responsibilities, fear of consequences, a wish to get money with as little effort as possible, lack of self control. The indications of Meditation are, increase of both physical and mental energy, a strenuous striving after wisdom, a decrease of irksomeness in the performance of duty, a fixed determination to fulfil faithfully all worldly responsibilities; freedom from fear, indifference to riches, possession of self control."

Imperfect, carelessly construed interpretations of the word Meditation, a deliberate effort to stultify the mind and decrease the power of self responsibility in the students under control by different schools of so-called Occultism, is responsible for more real injury to humanity than can be easily computed. It is very seldom the right idea of the Masters teachings regarding the practice of Meditation, is grasped, especially by new students, and unfortunately all too many of the teachers of these students are as ignorant as are the students. The idea of simply drifting out on the sea of thought without any idea of a definite port in view, or any particular incentive to the effort made, without argumentation or mental dissection of any subject advanced for meditation, is the general idea of Meditation, as I have learned in trying to arrive at a definite conclusion as to the general interpretation of the word.

Mr. Allen's ideas of the right and wrong methods and effects are by all means the clearest and most effectual I have seen in print. Of course it will be contradicted by those who are convinced the half dreaming, indolent effort at bridging the gulf between higher and lower mind is the only way by which the things of the spirit can enter the consciousness. But here again comes up a debatable point which had possibly be better left to another time; that is, what is spirit? What are the spiritual visitors which contact the mind at such periods of meditation? We are now in the body, and have need to know those things which will build us better bodies for future incarnations, and we can only learn those particular things while on the plane of their manifestation. We have to learn to make a Heaven of what we now term gross matter, and if spirit is to aid us in so doing it must be through positive action on Mind. If we are to gain by meditation we have to learn to use the power which spirit directs through mind; not to permit it to drift away while we are in a half comatose state.

Please understand that what I have here written is in reference to Meditation, and not to any other power of the soul, mind or body. Perhaps you will come back at me with the question: How can I meditate aright? And I should have to confess that I cannot tell



you; I can only point out the road and try to show the effects of taking the wrong road. You can step out on that road by choosing a word, an idea, or an object, and outlining it clearly in your mind. If you are in the right condition of mind and body and are able to control what Pantangjali calls "the modifications of the mind"—the nagging, buzzing little side thoughts foreign to the subject in hand,—you can then ask the questions you want answered by your Higher Self in relation to the idea or object you have chosen. Wait for the answer; connect that answer with the subject, and ask another question, repeating the process indefinitely.

You will sometime learn to distinguish between Reverie—half dream—and real Meditation. The answer you may get may sometimes appear to be unrelated to the subject in hand, but if you can stick a mental pin in those answers you will generally find that they need only a connecting word or some subsequent thought to bring out the interrelation.

Impatience is a deadly foe to Meditation. If the ability to Meditate and Concentrate rightly were not such a difficult thing to do there would not now be so much misunderstanding in relation to it. It is not a power that will come at the first bidding of Desire. It is something that has to be learned by determined, persistent effort; but when it is once gained, like any other great power, it is at your command under any and all circumstances. It opens a new world, the world of sure knowledge. You are no longer entirely dependent on outside sources of information in regard to any of the great questions of life, for you have tapped the Universal reservoir.

Is it not worth the effort?

G. in C.

---

## NO GOD.

### TEMPLE TEACHINGS. OPEN SERIES, No. CXXX.

The blatant materialist or atheist knows in his heart he is not what he would have other men believe him to be; he has either built up a mental image, endowed it with the negative qualities of matter and endeavors to convince others that he is that image; or he is trading on the weakness of the self-indulgent curiosity hunter who is ever seeking some anomaly in nature or in man. A *bona fide* materialist, one who disbelieves in Deity, is an utter impossibility in a universe created in, of, and by Deity, whatever be the name, form or nature that Deity takes in the mind of man.

By his very nature man must have a God, whether that God is a Supreme Being, a sun, an image made by his own hands, or an ideal of a perfect human being, it matters not. The first cry of an awakened soul for light, whether that cry was smothered in terror of the unknown, or was loudly uttered in a plea for guidance, comfort or help in a time of need, is an unconscious recognition of Deity. Possibly the cry may be an expression of admiration for exquisite beauty or grandeur, or for some exhibition of phenomenal power, whatever the exciting cause, it is the God in him crying out to the God who created him, for readmission to the Garden of Eden—the state of equilibrium, perfection from which he was driven by divine law in order that he might return clothed in immortality.

Every unsatisfied longing for love, devotion, truth; every wave of admiration for beauty, in whatever form that beauty is clothed; every ambition for strength, power and ability to build some lasting monument of his own skill, is a half recognized cry to the God the materialist claims to disbelieve in. His unbelief is negative belief, and every effort he makes to prove his unbelief to others does but drive him farther on toward final—positive—belief and recognition of Deity.

The mouthings, cursings and invective of the atheist, or his silent contempt for others who loudly profess their faith and belief in God, in reality springs from the revolt of the outraged God in himself. The man who believes his faith in God, and therefore his hope and courage have departed owing to the evils perpetrated by some other human being, is mistaken. It is not his faith that is gone; his temporary doubts are due to the partial numbing of a single center of the brain by hard usage, like as a portion of an arm or leg may be numbed from repeated blows from the outside, and that center will not respond to the call made by the inner man. But it is not a permanent injury to the center. Either in the hour of death, or at the coming of some great unexpected joy, the numbness will depart and he will find himself saying something like the following, "My God and my King," or "thanks be to thee, O, God."

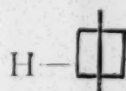
The man who has trained his mind to unbelief by reading atheistical works or by placing himself under the influence of the so-called "free thinkers"—the most abject slaves—has weakened his will by coming so entirely under the power of negative suggestion he is of all men to be sorrowed over, for he has entered the path to annihilation. There is no life outside God, and man has been left free to choose whether he will have life or death, in the end.

The recognition and acceptance of the Higher Self which comes



to the student of philosophy, after he has passed a period of what he believes to be atheism, is the result of the soul's effort to bring the lower self back into close communion with Deity, for God and the Higher Self are one. The terminology applied to the Supreme Self by different expositors of religion and philosophy has given rise to much confusion.

If disciples could bear in mind one great truth it would tide them over many deep streams of doubt and unbelief; that is, the truth that the highest concept of any human mind is a concept of some one or more aspects of Deity. It is of no permanent consequence whether he terms that concept God, Brahm, Jehova or the Higher Self, for the time being. It is the recognition of the Supreme whether he places it inside, outside, or both inside and outside of his physical self. That Supreme Self knows, for it is knowledge, when any aspect of Itself is raised to recognition of Itself. The more perfect that recognition, the more complete the identification—the union, of the human will with the Supreme Will, the more wisdom, knowledge and power is at the service of the individual Ego. The sooner man realizes that there is but one Will active in the universe—the Will of God—and that it is on his use or misuse of that Will that he is dependent for power, the sooner he will come into his divine inheritance.



## CHILDREN'S DEPARTMENT

### Temple Builders—No. 143

A story is told of an English lady of wealth and social prominence, whose life had been singularly free from care or sorrow and the round of social duties and pleasures which she pursued, constituted her somewhat aimless existence.

A war broke out between her country and a foreign power and many British soldiers lay in hospital and on field, wounded or dying. Something stirred a depth in her nature never before sounded and leaving the elegance and ease of her palatial home, she donned the simple garb of a nurse and went out among the suffering ones.

Patiently, untiringly she worked, a very angel of light to those sick ones, far from home and friends and more than one lad looked eagerly for "the lady with the sweet face and gentle touch" who was learning her first great lesson of the beauty of service.

At last came the time when she could go back to the old life. It

was sweet to go home again after duty well performed and she thought once more to take up that old life where she had left off. But lo! the charm was gone. Her soul had drunk of a life more abundant, more full of meaning and she could no longer enjoy aimless, useless existence.

She had seen men from humble walks of life—brave and uncomplaining under severest pain, unselfish in their thought for their comrades, loving and tender in their messages to loved ones at home; these poor fellows whom once she would have shunned or thought unworthy of her notice—she had come to understand and almost reverence as she realized how few their advantages had been yet how great they really were when their manhood was tested.

She had seen sorrow, she had “taken it to her heart and nourished it” and it had made her strong.

So out into the world of sorrow and suffering she went again, to do what her heart and hands found to do, to bring some of the brightness and beauty that had been hers into lives that knew so little of sunshine and flowers, of gentleness and graciousness such as was hers.

And so, it seems, through such an experience, the joy and dignity of service was demonstrated to the consciousness of that soul and as she worked and helped, her spiritual life must have rounded and deepened so that she could express divinity in a degree that would have been impossible had she known only the froth and foam of existence and never tasted its depths.

So it is for each of us to take from the experiences which make up our lives, whether they be of joy or sorrow—the spiritual meaning—the lesson in each that is applicable to our own lives—learn to overcome that which hinders and encourage that which assists in our divine unfoldment, despising no path through the valley that may lead up to the heights, for it is often in the greatest misfortune that the noble heart at last learns to find itself.

—Susie Clark Perry.

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### A LIFE SONNET.

Away dull care and melancholy, away,  
Life is fleeting, enjoy it while you may.  
Away dull care and melancholy, away,  
Youth and beauty never stay.



Enjoy the days as they pass along,  
Rout the elves of darkness with a song.  
And what you think is darkest night,  
Will turn to be the warmest light.

And yet my child, I will not say,  
Life is pleasant all the way.  
For you will find 'tis made,  
Of light and checkered shade.

When you come to shade don't moan,  
And sigh and fret and groan.  
For life will not change one whit,  
To please you just one little bit.

So turn your moan into a song,  
And skip right merrily along.  
"Away dull care and melancholy, away."  
Saying with heart so light and gay,

In service we are sure to find  
(And to others being kind.)  
Happiness and help in deeds,  
This world now so sadly needs.

CHRYSTAL S. MOHR, age 18.

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### INCREASING THE SMALL.

Whosoever adapteth himself shall be preserved to the end.  
Whosoever bendeth himself shall be straightened.  
Whosoever emptieth himself shall be filled.  
Whosoever weareth himself away shall be renewed.  
Whosoever humbleth himself shall be exalted.  
Whosoever exalteth himself shall be abased.

LAO TZE, *The Simple Way*.

# The Temple Artisan

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## EDITORIAL MIRROR.

*The sunlight of heaven fell on the brink of a New Morning—  
and the Angel in the clod awoke.*



So saith the Inner Voice, heard on the planes of Peace. The New Morning is at hand and the clod—humanity—is stirred to its soul foundations as the Angel of our better natures—that spark of God or Holy Light entombed within—is aroused to waking conscious life on outer planes.



As the sun must warm, and the heavens water, the earth for the material seed to germinate, so must the dew and sunlight of heaven bring to active life the seeds of spiritual qualities stored up in the clod of human material nature.



In the centre of the fiercest storm is a place of perfect calm. In the blackest substance, carbon and soot, is the potency of the diamond.

In the clay of our roadbeds, says chemistry, the ruby and sapphire lie sleeping, uncrystallized, unawake, in the aluminum base of that clay. Likewise in the sand we crunch under our feet is the latent light of the opal and amethyst. Verily "in the mud and scum of things, there alway, alway something sings".



When disintegration, corruption, selfishness and dissolution reach their acme, regeneration is imminent. It is nature's way of building up higher forms. Matter must be dissociated to evolve higher types. Nations and peoples must be cast into the fire, torn to pieces, old ideals, customs and traditions broken beyond repair, that higher ideals of truth and beauty may become operative, based on the eternal verities.



That spark of Divine Light and Life, that potent all powerful Radiance which is God, inherent in every atom of substance



and in which is stored the Divine Pattern of men and angels and worlds, throws matter, whether material, mental or spiritual, into higher and truer forms when individuals, worlds or nations are torn to pieces by wars or calamities which shake the moral and mental natures to their foundations and demand self sacrifice accompanied by fires of suffering of every kind.



Already may we see in the great world-war now raging, the reconstructive Christly forces actively at work in all the countries involved, making for higher and truer forms of government and social conditions. As the forms belonging to the old order are broken, the forms of the New Order begin to manifest, filled with the Radiant Promise of a New Morning for the races of the earth.

W. H. D.

---

### TEMPLE ACTIVITIES AND NOTICES.

AN OPPORTUNITY. There is now an opportunity for the entrance of a young or middle-aged Templar into the group of Temple workers at the Official Headquarters of The Temple at Halcyon. Applicant must be able and willing to be generally useful in the home-making, and home-keeping, in return for the advantages to be secured from association with those who are striving to carry out the directions of the Master for the making of a true Temple home-center of mutual helpfulness. Such opportunities are not frequent.

\* \* \* \*

Mr. and Mrs. Voile and four children, of Winnipeg, Canada, are now resident at Halcyon, intending to make a permanent home at the Centre. Two thousand six hundred miles of the trip from Omaha, Neb., to Halcyon, were made by automobile. The Voiles were members of Paladin Square of Winnipeg.

\* \* \* \*

Public musical recitals under the direction of Henry Cowell are being held twice a month at Halcyon. The musical advantages of the Temple centre become increasingly manifest.

\* \* \* \*

Attention is called to the advertisement of flower seeds on another page. This seed company is a budding industry at the Centre, and the Temple is a participant in the profits. Send in orders if the list contains what you want.

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\* \* \* \*

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\* \* \* \*

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Aster, Dwarf, Mixed.	Larkspur, Double.
Balsam, Camelia, Mixed.	Mignonette, Sweet.
California Poppy.	Petunia.
Calendula, Marigold, Mixed.	Phlox, Choice Mixed.
Calliopsis.	Pinks, Double Mixed.
Candy Tuft, Mixed.	Poppy, Shirley.
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